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The Manna of the Biblical Narrative as Compared with Modern Manna.--All attempts to explain the account of the manna as the narrative of a merely natural phenomenon may be considered as, in one way or another, effectually refuted. Knobel's statement is the acknowledgment of a sharp scholarly rationalist. Winer was obliged to consider the Biblical narrative a *distorted* account of a natural occurrence. Hengstenberg and Keil, who endeavor to find in the exudations of the tarfa a natural basis for the transaction, are obliged to admit an intensification of the powers of nature. Kalisch claims two kinds, one the tree-manna, the other air-manna. But while there are points of resemblance between the manna of the Biblical narrative and that of the tarfa-tree, Knobel, in his commentary on this passage, Kurtz (History of the Old Covenant, iii. 33, *et seq.*), and others, have exhaustively shown, on the other hand, the numerous points of difference and incompatibility. Accordingly, the great body of sober travelers (*e. g.*, Wellsted, Schubert, Robinson, Laborde, Stanley, and many others), together with such expositors as Knobel and Murphy, accept this incompatibility, while the forced explanations of Keil, Kalisch, and Lange tend to the same result. Knobel sums up the points of disagreement thus : The manna (1) comes with the cloud and dew from heaven (Exod. xvi. 4, 14 ; Num. vi. 9) ; (2) falls in such enormous quantities as to supply every person of the great host with a homer a day [the modern product, says Stanley, would support but one man six months] ; (3) yields every man exactly what he needs, neither more nor less ; (4) falls only on six days out of seven, with a double portion on the sixth ; (5) corrupts when kept from one work-day to another, but keeps perfectly over the seventh day ; (6) is ground in mills and pounded in mortars, which cannot be done with the modern manna ; (7) is boiled and baked into cakes, for which the modern manna is wholly unsuitable. To which may be added, it was independent of particular localities and seasons, and continued steadily till the fortieth year ; also, that the modern manna, as Schubert well remarks, "contains none of the substances necessary for the daily nourishment of the animal frame," being now used only for medicinal purposes. Stanley has given a condensed but effective statement of the case. Sinai, p. 28. Lange's attempt to answer Knobel's sharp array of *facts* in part by assuming here a "symbolic language of the theocratic religion" and a "rich ideal light," and partly by the assumption of the mingling of other (farinacious) elements with the manna in cooking, supported by no Scriptural hints even, is hardly worthy of such an expositor. See Lange on Exodus xvi. The transaction was clearly supernatural in substance, although we may freely admit that, like some of the miracles in Egypt, it offered to some extent a kind of outward conformity to certain natural phenomena of the region.—*Bartlett*.